

THE NATIONAL ERA.

WASHINGTON, JUNE 3, 1847.

Supposing, from the little attention paid to the following notice, that it has been overlooked, we insert it in this place:

IMPORTANT NOTICE TO MY OLD SUBSCRIBERS.

Some time since I informed the subscribers to the Weekly Herald and Philanthropist, that, to prevent them from being liable to the payment of the sum of £100, whose terms require strictly pay in advance, I had assumed the pecuniary responsibility in their case, and would have the power to meet the same, and to bring themselves to the cash system. It must be obvious to them, that there must be a limit to this time, unless they would have me embarrass myself beyond measure.

At the expiration of the term of my engagement with the Herald, in the year 1831, no paper will be sent to any of the old subscribers of the Weekly Herald and Philanthropist who shall not have paid in advance, or made up the arrears, and be made so as to cover the whole volume, up to next January.

This is an indispensable measure, and, as it will operate upon all equally, no one can object to it.

My present responsibility of supplying them with the Era, I have incurred obligations which thus far they have not been able to meet. This statement, I am sure, will be enough for every honorable subscriber.

G. BAILEY, Junr., Jr.

MOVEMENTS AGAINST SLAVERY IN THE FRENCH CHAMBERS—PROBABLE FALL OF SLAVERY IN THE FRENCH COLONIES.

The colonies of France comprise the islands of Martinique, Guadalupe, and some smaller islands in the Antilles; French Guiana in South America; Senegal and the island of Goree in Africa; Bourbon and St. Marie in the Eastern ocean; a few possessions in Hindostan and Algeria. Exclusive of Algiers, their aggregate population in 1836 was 562,570, of which 258,956 in the West Indian and African colonies, and 165,241 in the East Indies. There were slaves. There are also many slaves in Algeria. What the amount of the slave population may be now, we do not know, but judging from the diminution that took place from 1831 to 1836, it has fallen off. Still, the aggregate number of slaves now held under the laws of France must be between four and five hundred thousand.

The progress of the Anti-Slavery cause has not been so rapid in France as in England. Many of her great men are Abolitionists; but until lately the mass of the people was unmoved. Within a year, however, the agitation of the question of Emancipation has acquired new power. We notice in the "Revue Abolitioniste" a catalogue of petitions lately presented to the French Chambers, signed by 10,343 persons, one of them being signed by the most distinguished clergy of the kingdom. A new periodical has also been started, to advocate the doctrine of immediate emancipation, the first number of which we have just received. Most gladly do we welcome it to our exchange list.

It will be seen that the question, involving as it does the freedom of nearly half a million of human beings, and owing to the bearings upon our country of an act of emancipation which would remove one great moral support to the pro-slavery men of this country, becomes of vast importance.

In the foreign papers received at this office, we notice with pleasure a report of what is styled the greatest discussion on the subject of colonial slavery that ever took place in the French Chambers. The principal part of the discussion was conducted in the Chamber of Deputies; but the question was also debated in the Chamber of Peers, where, on the 30th ultimo, a report was made on certain petitions signed by 3,000 persons, among others the Bishop of Nantes, and a great number of ecclesiastics in his diocese and in that of Paris. The petition set forth that every attempt to meliorate the condition of the slaves in the colonies had failed, and prayed the immediate abolition of their descendants?

The report assumes it as a fact well known, that the fixed purpose of the Government is to extinguish colonial slavery; that, feeling reluctant to enforce them, we may state, on good authority, that the abuse which this decision was intended to correct, prevailed, to a great extent, for half a century afterwards.

"Persons," said Lord Stowell, "through possessed of independence and influence, acquired in the mother country, have, upon a return to the colony, been held and treated as slaves; and the unfortunate descendants of these persons, born within the colony, have come into slavery in the world, and, in some instances, have suffered all the consequences of real slavery." He further remarked, that in one single instance had the attention of English justice been called to this evil, down to the time of the case before him, a space of fifty years after the decision of Lord Mansfield. "Black seamen have navigated West India ships to this island, but we have not heard of other Sommersets, nor have the public been much gratified with the complaints of their descendants."

What then? Ply your courts of justice, agitate your Legislatures, but, after all, the great appeal is to be made to the People. Without a public sentiment to vivify and sustain them, laws and judicial decisions will be still-born.

The Sommerset case, owing to the efforts of the philanthropist who brought it up, and the high reputation of Lord Mansfield, has thrown into the shade another case, precisely the same in principle, adjudicated in Scotland, in the year 1778, the decision of the English court not having extended to that country. Mr. Weddeburn, of Jamaica, brought over to Scotland a negro boy, named Knight, about twelve or thirteen years of age. Knight continued with him as a slave several years, and married, but, being prompted to assert his freedom, left the service of Weddeburn, who had him apprehended, on a warrant of the justices of the peace. The judges found him entitled to Knight's services, and that he must continue as before? Knight then applied to the sheriff of the county, stated the facts of the case, and prayed him to find "that he cannot be continued in a state of slavery, or compelled to perform service; and to discharge Mr. Weddeburn from sending the prisoner abroad." The result is thus stated in Howell's State Trials, vol. xx, p. 3:

"After some procedure on this process, the sheriff found, 'that the state of slavery is not recognized by the laws of this Kingdom, and is inconsistent with the principles thereof; that the slaves do not extend to this Kingdom, and repelled the defendant's claim to a perpetual service.'

"Mr. Weddeburn having reclaimed, the sheriff found that perpetual service, without wages, is slavery, and therefore adhered.

The defendant removed the cause into the court by his advocacy. The Lord Ordinary took it to report upon informations. Being a question of general importance, the court ordered a hearing in presence, and afterwards informations in writing, upon which it was advised.

The case was argued at length on precisely the same grounds on which similar cases have been argued in this country. The law under which Knight had been made and held a slave was purely local; could have no authority in Scotland. On grounds of equity, in some cases, the court gave effect to the laws of other countries; but the law of slavery would not be supported by the court, because repugnant to the first principles of morality and justice, and not sanctioned by the laws of Scotland. It was plain, that to give the defendant any right over the prisoner, (Weddeburn over Knight,) the positive law of Jameson must always be resorted to; consequently, the question recurs, whether that law ought to be enforced beyond its territory. The answer was plainly in the negative, for the reason just stated.

We give the decision of the court, as reported in the State Trials:

"The court were of opinion that the dominion assumed over the negro, under the law of Jameson, could not be supported in this country to any extent; that therefore the defendant had no right to the negro's services for any space of time, nor to send him out of the country against his consent; that the negro was likewise protected by the act of 1701, (an act to prevent wrongs imprisonment,) from being sent out of the country against his consent. The judgments of the sheriff were approved of, and the court maintained the cause *simpliceris*."

The purely local character of slavery, and the inadmissibility of the tenure in States beyond the territory establishing it, has always been a settled principle in France and different countries of Europe.

Mr. Hargrave observes, in the Sommerset case,

"Unless, indeed, Gen. Scott's victories should draw off some of the enthusiasm now felt for Gen. Taylor."

PUBLICATION OF THE DEBATES OF LEGISLATIVE BODIES.

LEGISLATIVE REPORTING.—Following the plan embodied in the resolution adopted at the last session of Congress by the Senate of the United States, directing the Secretary to contract with Dr. Houston, for stenographic reports of the debates of that body, the French Chamber of Deputies have adopted a system of official reporting. The Prussian Minister of the Interior has, also, recently appointed stenographers to report the proceedings of the Diet:—*Washington Union*.

Slow, but sure, is the advance of liberal principles. Let us hope that the Diet of Prussia will be published and circulated among the people, and it will not be long before she can boast of a better

constitution than the one lately vouchsafed by the King.

France has always disregarded the *lex loci* in the case of slaves. All her writers agree that the moment a slave arrives there from a foreign country he becomes free. Mr. Hargrave quotes two remarkable cases, in illustration—one that of a foreign merchant, who had purchased a slave in Spain, and afterwards carried him to France; the other, that of a Spanish Ambassador, whose slave was declared free, notwithstanding the high and independent character of the owner. After the introduction of slavery into her colonies, France, by positive law, modified the principle so far as to permit planters to bring their slaves to the mother country, provided their special and only object was to train them in religion, or educate them in some of the arts. Unless these conditions were most rigidly complied with, the slaves became free. In 1738, a negro was brought from St. Domingo, in disregard of the terms of the law, and was adjudged free; and in 1758, a slave, brought from the East Indies, to which the exceptional law did not extend, was declared free.

This great principle—the annihilation of the slave, by the passage of the slave in any way from the territory whose local law has regarded him as a slave—a principle acknowledged in the leading countries of Europe, for at least the last hundred years; a principle settled by repeated decisions of the highest State courts of this country; a principle recognised by the very provision of the Federal Constitution which creates an exception to its operation as between the States of this Union—is now deliberately, with fixed purpose, sought to be overturned by the slavery of pay to make the speeches, and after expressing his conviction, was discharged on payment of fees.

This most miserable policy gradually gave way, and regular reports of the proceedings of Parliament came to be published, the names of speakers being disguised, or their initials only given; but even this practice had nearly ceased at the time of the American war.

FREDERICK WILLIAM.

PIETY AND JUSTICE.

No one can well doubt that in matters civil, military, and religious, this is a great country, and that Gen. Scott is representing it very appropriately in Mexico. After raining down fire upon Vera Cruz for four days and nights, burying one thousand women and children under the ruins of their dwellings, blowing up crowded hospitals, dropping ninety-pound shells through the roofs of churches, and springing altars with the blood of kneeling worshippers, the very next we hear of the victorious General, he is found in a Catholic cathedral, which he had just shattered and defaced by his horrible projectiles amidst the friends and relatives of his slaughtered victims, devoutly, and as the letter-writers who describe the scene tell us, "very solemnly holding a long wax candle," as if intent in practical experience, at the same time that they can in conformity with the 12th section of the 1st ordinance of the 3d of February only proceed from the combined Diet, gladly assure our loyal estates, that we will again convene them within the term of four years fixed by the 2d section of the 2d ordinance of 3d February for their periodical convocation, even though none of the reasons enumerated by the law for calling them together should exist, in order that the fruits of a ripened experience may be turned to account. We remain graciously disposed towards our royal estates. Given at Berlin, the 22d April, 1847.

PIETY AND JUSTICE.

THE CONTRADICTIONS OF HUMAN NATURE.

It was a true remark of Mr. Blanchard, in one of his public discourses, that *human nature runs in streaks*. The majority of men are fashioned in a patchwork style. Some people have favorite tests of character. They choose to select a single attribute of principle, and if a man be wanting in that, they brand him as all wrong. Now, if anything is established Diets must be definitely defined in practical experience, at the same time that they can in conformity with the 12th section of the 1st ordinance of the 3d of February only proceed from the combined Diet, gladly assure our loyal estates, that we will again convene them within the term of four years fixed by the 2d section of the 2d ordinance of 3d February for their periodical convocation, even though none of the reasons enumerated by the law for calling them together should exist, in order that the fruits of a ripened experience may be turned to account. We remain graciously disposed towards our royal estates. Given at Berlin, the 22d April, 1847.

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longer put on the airs of a freeman. Beyond the reward of a few partisans, no special favor, no smile of slaveholding patronage, has followed the humiliation of the West. The Oregon compromise and the veto of the river and harbor bill may be regarded as the Slave Power's return for services rendered. As a natural consequence, Western men begin to look each other in the face, and inquire what has been gained by servility.

The young giant of the Prairies begins to lift himself from the posture of supplication, and brush off the dust from his knees, with some faint perception of the disgrace and folly of his past conduct. At the last two sessions of Congress, the Western delegation have manifested strong signs of rebellion. In the mean time, the Anti-Slavery vote of Illinois has risen from 1,500 to 5,000 or 6,000. The majority of the members just elected to the State Convention for reforming the Constitution are believed to be in favor of abolishing the unjust laws affecting the people of color and the return of fugitive slaves.

Courage! friends of Freedom! Revolutions of this kind never go backward. The next four years, we may safely predict, will witness still greater changes in the right direction.

J. G. W.

THE GUERRILLA.

The terrible struggle in the beginning of the present century, in the peninsula of Spain, developed a new system of warfare, known as the Guerrilla—literally, little war. Multitudes of peasants inflamed with patriotic zeal and religious fanaticism, retreating to the mountains, formed themselves into small bands, made choice of leaders, and carried on a fierce partisan warfare against the French invaders, without pay, or uniform, or responsibility even. These bands, which were generally very small, hung on the outskirts of the enemy, picked off single soldiers and feeble detachments, intercepting couriers and cutting off the communications of the different divisions of the French army. Juan Martin Diaz, surnamed *El Empecinado*, commenced this system of warfare in the vicinity of Madrid, in 1808, after the capture of Saragossa, and when, by the entire defeat of its regular armies, Spain seemed lost beyond recovery.

Romana, Mina, Porril, and Marquesito, were distinguished as Guerrilla leaders. "Vengeance or death!" was the Guerrilla motto. During their five years' contest with the French, horrible massacres of prisoners and non-combatants of the Government of Joseph Bonaparte took place; and at Oporto and Coimbra the French sick and wounded were murdered in the hospitals. Every dilapidated castle and monastery, mountain defile, dry bed of rivulet, or woody sierra, swarmed with the wild and ferocious peasant soldiers. All over Spain, from Cadiz to Pamplona, from Granada to Salamanca, blood was shed daily, and without mercy. Small garrisons left in charge of captured villages were often assassinated by the inhabitants among whom they were quartered. The fanaticism of revenge seized upon all classes; young and beautiful Spanish women invited the gay and pleasure-loving French officers to their dwellings, and treated them with poisoned wine or stabbed them in their chambers, acting over the terrible scene of Judith in the tent of Holofernes.

Still later, in 1823, in the struggle between the French, in alliance with the ultra-royalists and monks, and the constitutionalists, a Guerrilla war was carried on by both parties. The celebrated Mims, and the devoted patriot Riego, maintained in this way a long contest with a force overwhelmingly superior, in the province of Catalonia.

We are reminded in this connection of a stirring American lyric, "The Guerrilla," written at this period by Brainard. It will bear a reputation at the present time, when the papers are filled with rumors of the general adoption of the Guerrilla system by the Mexicans:

Though friends be false and leaders fail,

And rulers quail with fear;

Though the world be in the vale,

And stain the mountains;

Though Spanish beauty fill their arms,

And gold their purse,

Stern her who holds the arms,

Is the wild Guerrilla's!

No trumpets rouse us to the fight;

No signal sound of drum,

Tells us to go, for that in them might

The heroic spirit of home;

No sunbeam glitters on our spears,

No trumpet of steeds,

Gives us the signal that shears

Shall be the first that bleeds.

The night-wind calls us from our bed,

At dawn-fall forms our line,

And darkness gives the signal dread;

That comes with noise,

Or should come straggling moonbeam lie

On corpse or lurking heart,

Twice to strike, and draw a Spanish's eye,

Or from a dragon's edge!

'Tis clear in the sweet vale below,

And misty on the hill;

The skies are mildly on the fœ,

But the gathering storm will quickly burst,

And spread its terrors far;

And at its front we'll be the first,

And with it go to war!

Guerrilla fighting is no new thing to the older class of the Mexican rancheros. Many of them can tell tales of the old war for Mexican independence, when, under Hidalgo, Morelos, Guerrero, and Victoria, they baffled the trained and disciplined hosts of the Viceroy of Spain; and unless a merciful Providence interposes to arrest the war we are now waging with a semi-barbarian people, the horrible scenes of Asturias and Catalonia, in the Peninsula war, will unquestionably be re-enacted in Mexico. The late cold-blooded assassination of twenty-five unarmed and peaceful Mexican heads of families, at the haciendas of Guadalupe, has induced the wily and unscrupulous partisan, Canales, to declare the whole population of the Rio Grande valley under martial law, and to summon all capable of bearing arms to strike at once for vengeance. His proclamation is addressed to men smarting under wrongs, outrages, and humiliations, ignorant, half-educated, and in whose view human life has little sanctity. Should they obey it, retaliation will of course follow; volunteers from the Mississippi valley and Texas—men of wild and unsettled lives, familiar with brawls and duels and street fights, restrained by no moral or religious considerations—would rush into the ghostly butcher-work, opposing bowie knives and revolving pistols to the Mexican lasso and dagger.

Our only hope is, that ere this extremity is reached, our Government may offer such terms of peace as a proud and sensitive people like the Mexicans can accept, and which will involve on their part no loss of self-respect, and no surrender of their nationality and independence, so long as they choose to maintain them. Were they willing to unite their destiny with ours, and blend into one the two great republics, and were it certain that their territory would remain, as now, unpolished with the abomination of slavery, we could more readily consent to receive the free States of Mexico into this Union than slave States formed of American territory. It is not the extension of "the area of freedom," but that of slavery, which we deprecate.

J. G. W.

GREEDY—is like the blight of mildew—that it is a rights of man, as a thinking, reasoning, and responsible being—that its existence in this territory will shut out free labor, because the free men will not submit himself to the degradation which attaches to labor where slavery exists. Influenced by such considerations, the free States will oppose the introduction of slavery into the territory which may be acquired.

On the other hand, the slave States claim that

this territory will be acquired, if required at all,

by the blood and treasure of all the States of the Union, to become the joint property of all—to be held for the benefit of all. And they emphatically assert that equality, consistent with justice, is consistent with equality, that the slaves of the partners, outnumbering another portion, shall own them of this common property of theirs, shall pass any laws which shall proscribe the citizens of other portions of the Union from emigrating with their property to the territories of the United States?

"This, their position, is plausible, but is it sound?" The Constitution of the United States provides that "the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States." One of the most important "privileges" of the citizen of each State, is protection in the use and control of his property; and the Constitution guarantees to the citizen of every other State a full participation in that privilege—thus creating as perfect an equality of rights as can possibly grow out of joint ownership of territory. The citizen, therefore, of a slave State may remove with his slaves into a free-State, and there assert a claim, founded upon the Constitution, to protection in the use and control of his slave property, with as much propriety as he can assert the same claim, founded upon joint ownership in territories of the Union. The former has never been asserted, and yet the anticipated denial of the latter is somewhat sufficient cause for the dissolution of the Union.

A slaveholder emigrates to this territory with his horses, his cattle, and his slaves. When he arrives there, he needs no law declaring that those horses and cattle are still his property; he may law want to protect him in their use and enjoyment, but not to perfect his right. His right to acquire and possess property is one of the inherent rights of man, independent of laws or constitutions. Not so with the right to his slaves; that is an unnatural, an artificial, a statute right; and when he voluntarily passes with his slaves to a territory where the state recognizing the right does not exist, at once the right ceases to exist. The slave becomes a free man, with just as much right to claim the master, as the master to claim the slave.

"The religious newspaper press?" These be potential words. In days when we bore scatich, we do remember well with what absorbing interest we listened to the cabalistic syllables by which, as we were solemnly assured and did most conscientiously believe, we could call spirits from the vast deep. So, when translated in due time to the great grammar school of the world, where Cant sits as principal and Hypocrisy is the usher, we were not greatly surprised to hear of a far more imposing and influential species of incantation. "The religious newspaper press?" Head it backards or forwards, regard it in what light you may, and does it not still look like a powerful spell? The old "sator, arepo, tenet, opera, rotas," was nothing to this! "The religious newspaper press?" Why, I dare say, some may be terribly shocked by my profanity in venturing to take up such an awfully sacred affair! Pray hear me before you condemn; and be thou not like unto Rhadamanthus, who first castigated, and then heard what the sufferer had got to say for himself!

"Now, the slaveholder asks the Government of the Union to interfere, either directly or through a Territorial Legislature, and recreate this unnatural, this artifical right, restore the relation that ceased to exist of master and slave. If the Government refuses to interfere, then slavery exists. But is non-interference proscription of the slaveholder and his property? a victory? Surely not! He goes there with the same rights as other man, but with a limited and defective title to his slave, which Government is not bound to perfect. The question then resolves itself to one of expediency and of humanity. And the free States may declare and act upon the declaration, without violating the rights of any other nation, that it is inexpedient and inhuman to create slavery where it does not exist.

"The slaveholders regard slavery as a political institution, absolutely necessary, with them, for the preservation of the two races co-existent as they are in nearly equal numbers. This may be a perfect defense of slavery in such circumstances; and still it would fail to afford the protection of May. If the editors of the Pioneer predict that the place would soon become uninhabitable to the American forces in possession of it, let them go!

"The 1st Ohio regiment, stationed at Monterey, and the 3d Ohioans, stationed at Saltillo, whose term of service was about drawing to a close, were expected to leave for their homes about the 15th instant.

The weather at Monterey, during the latter part of April and the beginning of May, was intensely hot. Should the heat continue to increase for a length of time, in the same proportion as the increase during the week previous to the 2d of May, the editors of the Pioneer predict that the place would soon become uninhabitable to the North Americans.

"Major Chevalier, with part of the Texan Rangers, is to make Cadiz his headquarters."

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THE NATIONAL ERA.

For the National Era
PORTRAITS FOR THE PEOPLE

BY JOHN SMITH THE YOUNGER.

No. 12.—Continued.

THE POLITICIAN IN PETTICOATS.

CHAP. II.

In the times of which I write—and it may be so at this very day, for aught I know to the contrary—it was customary for the heads of Departments, and certain other high and important officials at the seat of the Federal Government, to give at least one grand festive entertainment during the winter season. I do not now speak of the dinner parties to which Congressmen and other influential persons are invited. These are frequently given, and, indeed, constitute a very important part of the grand patriotic machinery which produces the sublimely complicated movement of Government. It is very well known, that, in all civilized countries, the science of cooking has a great deal to do with the science of Government. In London, in Paris, ay, even in St. Petersburg itself, the Udes and Soysers most undeniably share with the Feels and Guizots the laurels won in the lonely field of politics. A great speech in Parliament or Chamber is certainly a great thing; but, ah! what is it compared to a great dinner? That is a cold, intellectual affair, at least only aims at overcoming your reason, and, ten to one, excites merely envy or prejudice; but this is a profoundly subtle, all-subduing agency, which, softly assailing man's whole sentient nature, at once tickles your palate and your fancy, kindles your imagination, captivates your reason, quickens every pulse, inflames the soul with the most generous emotion, and delivers you up, bound hand and foot, ready to do your master's bidding!

Innocent reader, happily unversed in the ways by which the great patriots and philanthropists of earth direct the operations of the great machine of Government, and make mankind happy, perhaps you may think that I exaggerate the power of political cookery? Alas! I must confess my inability to do full justice to the claims and majesty of this mysterious science. One instance of its might will suffice to relate: Some years ago, the whole British kingdom, with the praises of the then Irish Vicaroy, the Earl of Rosse, He had taken the whole rebellion island-storm, and that portion of the Episcopalian dominion, all at once, became as peaceful as the diocese of Sodor and Man. Dragoon officers, no longer hunting the wicked Christians who refused to pay tithe to the successors of Paul, once more flitted, with the Misses O'Shaughnessy, and Scotch stewards walked abroad without blunderbusses in fair Tipperary. Every tongue was eloquent with the liberality, forbearance, and wisdom of his Excellency. At length, a change of ministry took place, and his Lordship was recalled from the Irish Elysium. And now the murder was openly set up, and the saying, for the loss of life immediately due to the per centage in Leinster, Munster, and Connacht, with the famous discovery was made, that his Lordship's French cook was the potent magician who had melted the odorous hearts of the Dubliners, and through them had mesmerized the whole kingdom!

It is not to be supposed that the wise in this generation, who spend themselves in the cause of the people at Washington, neglect to use that necromancy which, as we have just seen, wrought such wonders on the intracable sons of St. Patrick. How often have I seen the stern and incorruptible patriot, who, after the adjournment of the House of Representatives, had gone to dine at the White House, the Senate, had gone to dine at "Wise Bill's,"—the saying, for the loss of life immediately due to the per centage in Leinster, Munster, and Connacht, with the famous discovery was made, that his Lordship's French cook was the potent magician who had melted the odorous hearts of the Dubliners, and through them had mesmerized the whole kingdom!

"Why, on such a scene the hoary solitaire himself, whom mortals call the "man of the moon," has often seemed wily and comical, whilst the little ones have done most wily and comical, merly, as it is in rivalry of the splendid astronomical systems to which Heideck or Clinquot introduces the sufficiently adventurous student!

Ah! Smack! Let me tell you, a dinner got up in the right way, given in the right style, and brought to bear on the object at the precise nick of time, for

How many things by season season'd are
To their right praise, and true perfection!
is indeed, a master-stroke of policy!

But I said that in the times of which I write, it was customary for the higher class of patriots at Washington to give, at least once during the season, a grand entertainment. It was to one of these occasions, for which Mr. Dangerfield allured, when she remarked to her husband, that they were all busy arranging for the ball to be given by the Secretary. Now, these balls, or "blow-outs" as they are generally called by the elite of Washington, are given of course at the residences of the parties by whom the invitations are issued, and, in spite of all the precautionary measures which female sagacity can devise, the wear and tear of furniture is positively appalling. Tobacco juice bids defiance to soap, and what species of stairs-carpeting can resist the friction of high-heeled shoes?

Now, Mr. Softsawder, the Secretary, had one of the most splendidly furnished houses in Washington. He prided himself on the magnificence of his residence. His wife, Mrs. Softsawder, had adorned Mr. Softsawder in the fitting up of his residence. No. 10. He had studied the whole thing as a science. He actually swayed the passions and governed the minds of his fellow-men by means of upholstery! Such is the magic power of genius! It ennobles the mean—it elevates the low—consecrates the vulgar! Who would suppose that lifeless mahogany could be made a potent instrument of mind—that window curtains could be made to address the heart—that the mere bijouterie on a mantelpiece could be made the preachers of a solemn morality! And yet Mr. Softsawder had done all this! He had made a house in a civilised state of mind—the human mind is profoundly affected by furniture! He had become convinced that of this impossibility the American human mind was peculiarly susceptible. Mr. Softsawder was a philosopher.

Reader, was not Mr. Softsawder right? Have you never, as you have been ushered into a magnificient parlor or drawing-room, filled with massive and costly furniture, and with the windows darkened by damask curtains heavy with embroidery and tassels, felt a strange, mysterious awe steal over your soul and senses? Has not the dim, religious light, and the hushed silence of that sanctuary of Mammon, well-nigh overwhelmed you? Has not the fear of the unknown, the mystery of the infinite, the solemn sense of the awful, sent a chill to your very heart? Have you not almost felt like a guilty one, as you have timidly trod the Wilton carpet, softly yielding, like some treacherous quicksand, beneath your feet? Have not the stately and solemn candleabra, and the imposing vases, and the majestic gilded mirrors, and the awful mugs of the founders of "the family," which stare upon you from their massive frames, as if you were some impudent intruder, all unit in admonishing you that you are in the presence of all-conquering, irresistible Gold?

Now, it was with a full appreciation of all this philosophy of furniture, that Mr. Softsawder had set his house in order;—that he had, in his sieve at the success of the system.—"Wretched Congressmen, who went to revile, were forced to revere him. Patriots, disappointed in the search after office, found all their courage evaporate, and instead of indignation offered only the incense of gratitude. Suplicants, determined to receive no refusal, abashed at their own monstrous impudence, forgot what they wanted, and insisted that Mr. Softsawder should command them to any extent short of false swearing or manslaughter. In fact, there was no end to the magic of Softsawder's upholstery.

But the ladies, I know, will never forgive me, if I do not describe Mr. Softsawder's patois at least. Feminine empirically should always be gratified. Now, as it shall be said that John Smith never refused the dear creatures anything! Besides, it is a very agreeable duty to show, that, in spite of their ridiculously low salaries, there are some officeholders in Washington who do contrive to live decently, and give to poor patriotism a respectable shelter.

Mr. Softsawder's parlors were carpeted with the richest Wilton, which had actually cost six dollars a yard. The window curtains were of crimson damask and muslin, arranged in the most gracefully artistic manner. Some of them have been at the Tailor's, and some imported from the ceiling. The couches, sofa, and chairs in the front room, were of sofa of Louis, whilst the tables were in the massive, antique Egyptian style. On the elegant centre-table stood a large

marble basin, cut out of a block of marble from the bed of the Nile, with gold fish and into which, by the ingenious contrivance, a miniature ocean was continually played. The windows of the back parlor opened into a conservatory of the rarest and choicest plants and flowers, which filled the rooms with their fragrance. The first was made in 1562; and so perverted was the moral feeling of that period, that a chest, consisting of a negro bound with a cord, was granted to him, to commemorate an action which ought to have been exonerated on the scaffold.

The English heraldic crest is, in modern blazonry, a figure placed upon a wreath, coronet, or cap of maintenance, which surmounts the coat of arms. Thus, under the reign of Queen Elizabeth, an African company was first chartered for the purpose of stealing slaves from Guinea. This company, the Dissenters of the Methodist Episcopal church, South, with respect to slavery, are precisely the same, even to the very words. We cannot, therefore, see how we can be regarded as Abolitionists, without the ministers of the Methodist Episcopal church South being considered as the same. It is, therefore, evident that the ancestors of the slave population of this country were stolen from their own native homes. But had we any more right to enslave the negro than he had to enslave us? We had not; and why was it done? Because it has long been a favorite theory of many philosophers, that the negro races are naturally inferior in point of intellect, and do not possess the same capacity for improvement as the Europeans, or people of the Caucasian variety. But suppose they are inferior, will it justify us in doing unto them as we have been done? And this is the question.

The next, of throwing open such an elegant sanctuary to the *prophanum vulgus*, the miscellaneous ingress of a Washington mob, was preposterous. Yet Mr. Softsawder must give a ball and supper.

Official dignity, a regard for the people, the only legitimate source of political power, every consideration of prudence and patriotism, demanded that Mr. Softsawder should give a ball. Besides, as we should have mentioned before, Mr. Softsawder was a bachelor! Yes, he was. His country was his first, his last, and his only love. In vain had the beauty of the famous metropolis, vain had the fairest of America's daughters, assailed the heart of Softsawder. Year after year he had sought the most seductive temptations in the fierce tournaments of the Faustine Springs. With equal impunity had he now braved the masked batteries of the Washington "saloons" where frail maidens and sprightly daughters contend together for the sons of wealth.

"Wage dire combat with th' Admitite race!"

What was to be done? Mr. Softsawder was in a quandary. He sighed, and smoked, and sipped his port, and sighed again, and still no voice of inspiration whispered in his ear. At last he thought of Mrs. Dangerfield! Happiest of thoughts! She was just the fit counsellor in such an emergency. Mrs. Dangerfield was therefore at once summoned to the aid of Mr. Softsawder. But the result of their deliberations could never be given at the end of a chapter; and, therefore, dear reader, please let me again write—

[TO BE CONTINUED.]

NOT ON THE BATTLE FIELD.

BY JOHN M. PIERPONT.

"To fall on the battle field, fighting for my dear country—that would not be hard?" THE NEIGHBORS.

No, no—let me lie down!

Not on a field of battle when I die!

Or the mad war horse crush my helmet head;

Let not the reeking knife,

That I have drawn against a brother's life,

Or the sharp bayonet,

Thunders along, and tramples me beneath

His heavy sabre's heels,

Or the iron of his cavalry's wheels.

Such a fight, a deadly blow!

Though it's fit, though it's white of red and red,

And the bald Eagle brings

The clustered stars upon his wide-spread wing,

Or never let my spirit take her flight!

I know that beauty's eye

Is all the brighter when thy pennants fly,

And brazen helmets decked with plumes,

And the red banner of the valiant lance;

Or that hard's have sung;

And people shouted till the welkin rung,

In honor of the brave,

Who have found a grave;

I know that of their bones

Have grateful hands piled monumental stones.

Such a fight, such a deadly blow!

Where the first blood spilt the green

Where the first blood was shed

That to my country's independence led;

The "Battle Monument" at Baltimore,

And that Bonapart's Hill,

Ay, and that Bonapart's bones are still;

"Troy! Troy! Troy!"

That looks out yet upon the Grecian sea;

And which the waters of Salamis.

And thus, too, have I seen,

The mound of earth, Patroclus, robed in green,

That in a mortal's pride,

Sheen and silent, like as they stroll,

Watched by some turban'd boy,

Upon the margin of the Troy.

Such heroic grandeur, the bold,

Such a lion's mane, such a head,

As it goes by, stirs the white hair,

And bears, as life sits out,

The conquered flying, and the conqueror about,

With his eyes ground.

What to the parting soul?

The mellow note of bugles? What the roll

Or drums? What the blue bunting over me? O me!

And the soft summer air,

As it goes by, stirs the white hair,

And bears, as life sits out,

The death-damp as it gathers, and the skies

Seem to quiver to receive?

My soul to the battle field! Or let me leave!

The word, when round my head,

That I am a mortal, not a hero,

And that I am a slave!

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